

THE AGITATOR

A SEMI-MONTHLY ADVOCATE OF THE MODERN SCHOOL, INDUSTRIAL UNIONISM, INDIVIDUAL FREEDOM

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WHOLE NO. 31

The Passing Show

Agitation and Sane Thinking.

The conservatism of the average man is a ponderous obstacle in the path of progress towards a better existence. Habit is his enslaver. Let a habit get well established in his routine and it takes a tremendous amount of effort to overcome it.

The habit of going it alone in the labor movement is so well fixed in the worker's brain that even in the face of proven experience he hesitates to apply the industrial principle. Of course, the habit will give way before the pressure of circumstances.

Lowering of wages, high prices, the growing arrogance of the bosses, the introduction of speeding-up methods, and, most important of all, unemployment, are sharpening the worker's wits and breaking up his old habits of thought.

It is generally a more difficult task to break down the mental institutions established in the heads of the workers than it is to abolish the material institutions established by the capitalists. The one thing certain about the proposition is, that the institutions in the workers' heads must be abolished first. When the conditions cited above begin to disturb old cell formations, the need for the agitators begins at once.

It is the function of the agitator to suggest new images for the brain cells to work on. For the brain must have constructive work or the mind becomes a chaos.

The mind of the average worker today is in a state of confusion, a chaos. It is tortured by the old images, but the new ones are lacking or not sufficiently clear to replace the old. This is why the workers are acting in so many ways that are foolish. The constructive work of the agitators is lacking.

Here is a concrete case in proof of what I am hinting at: The machinists of the Pacific states have been on strike for 20 months in an effort to establish the eight-hour day, and they are fighting as doggedly and persistently today as they did the first week of the struggle. Such grit is surely worthy of success, and it is only by such pugnacity that great victories are ever won. Still, by the use of gray matter, much of the muscle might be saved and a great deal more accomplished in a much shorter time.

Every other trade in the metal industry surely wants the eight-hour day. Why, then, did they not combine with the machinists and make the tie-up of the shops complete? In San Francisco, where such a combination exists, the eight-hour day has been established, proving beyond all question the power and practicability of industrial action.

In the face of this the allied trades in the other Pacific Coast shops, with the exception of Los Angeles, where extraordinary conditions prevail, have not joined in the struggle, but let the machinists go it alone.

In San Francisco and Los Angeles, where the agitators are plentiful, there is more solidarity among the workers. Their brains function better and quicker, because the agitation for new ideals keeps pace with the destructive work of capitalism.

Let us have more agitation and, consequently, more sanity in the labor movement.

The Lawrence Strike.

"It is criminal for you agitators to be preaching class hatred in this country. There are no classes here." Thus spoke a gentleman to me whom I chanced to meet while on my way to address a meeting of workers in Lawrence four years ago.

I did not ask him his business, it didn't matter. From appearance he was a bourgeois. My ears told me that. The bourgeoisie is not in favor of classes. The word does not sound good in its royal American ear. The Declaration of Independence says nothing about classes, and the bourgeois has never read anything since or before; and it just will not believe what it sees.

The man who cannot see class war in Lawrence has an obsession; his mind is muddy.

My chance acquaintance may have changed his mind by this time, and if he has, like as not he blames the agitators for creating the classes and class war. Such is the madness of refusing to think.

Where does the bourgeoisie figure in this fight? It can close its shutters, cringe in the rear of its shop, stuff cotton in its ears and send up thanks to the lord that there are no classes in this country.

Thirty thousand workers, with starvation as their weapon, pitted against a hundred million dollars armed with rifles and machine guns.

We need not be surprised any more that the state guns line up in front of the dollars. The state keeps the guns for that purpose.

It matters not how much the workers may be goaded to strike by the impositions and exactions of the heartless dollars, there is only one thing they can legally do, and that is to submit. Slaves never had any other legal "right," and never will. The network of the law completely surrounds them, and through each mesh of the net protrudes a glistening bayonet. That's the situation today, as it was yesterday, and last year. Only it's getting fiercer. The mountain of money is rising higher, the horde of hunger is growing larger, and the play of bayonets in between is getting swifter.

Two Months in the Tank.

"Two months' imprisonment in the county jail" is the sentence imposed on me by Judge Chapman in the Superior Court of Pierce County, Washington, Tuesday, Feb. 6th, for "editing matter tending to create disrespect for the law."

The article complained of was one entitled, "The Nude and the Prudes," in which I exposed the sneaking, underhand methods pursued by some miserable skunks bent on persecuting the people of this colony.

The prosecution used every shyster trick known to the trade, and prejudiced the jury, even before the case was opened and the jury selected. First, by a series of libelous newspaper stories, the reading of which the jury-men and women admitted had created a prejudice in their minds. Second, by the scurrilous methods pursued during the trial.

Even at the last moment, when the judge was about to pass sentence, the brilliant young

man whom, by his build and general makeup, the lord surely intended for a piano mover, pleaded for the limit.

The judge, an eminently fair minded man, but a very conservative, old-fashioned moralist, said he didn't think the article a very dangerous one, but under the circumstances as they then existed he thought it did inspire disrespect for the law.

This case sets a dangerous precedent; and precedent is the all and all of the law.

Understand it is now a matter of judicial opinion, pure and simple, whether what any person writes in criticism of the machinery of the law in this state is criminal or not. For there is nothing a writer may pen about the law, except its praise, that may not be construed as "tending to create disrespect" for it.

Indeed, the only safe way left to dam it is by faint praise.

Ye scribes of Washington, take notice. The law is sacred, and it is sacrilege to say ought of it except good. For what is holy must be spoken of only in praise.

When it grinds the poor—praise it, for it is holy. When it bounces the hickory off the workers' heads, jabs the bayonets into their breasts, and sniffs out their lives with Gatling guns, praise it, for it is the master's will. When the rich thief breaks through its meshes, which he ever does, and the poor vag is gripped, as he ever is, speak well for it; for that vag might touch you for a dime, while the rich guy only steals the State from under your feet.

When a gang of corporation lackies assemble in the name of the people and resolve that so and so shall be, and so and so shall not be, cross yourself, for thus have the holy sheep skin volumes been made.

When a prig of a shyster lawyer, whose principle and only qualification is his cringing subserviency to the will of the party boss, is made a prosecutor,—taboo—for he is an officer of the holy ho.

When a corporation attorney rises on steps of capitalist coin to the bench,—twice taboo—for he handles the holy ho, and isn't he thereby holy also?

This is the inevitable end we are approaching.

When Scabs Rebel.

One hundred and fifty scabs in the Harriman railroad shops at Houston, Tex., walked out on Jan. 23, because the company was charging them 50 cents a day for board.

They claim that since the strike of the shopmen started, Oct. 19th, they had been receiving free board.

Let these foolish workers take warning that the capitalists have ever less use for them than for the men whose jobs they took. When the bosses are tightly pressed they will give them free board and free booze, but when the strike is settled they will give them freedom to starve. All workmen look pretty much alike to King Capital.

President Taft has pardoned bank wrecker Morse, the New York swindler, who violated the rules of the game, after serving two out of his 15 years' sentence. Bill was always the friend of the down-trodden.

JAY FOX.

THE AGITATOR

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THE AGITATOR does not bear the union stamp because it is not printed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends for the economic and political education of themselves and their fellow toilers. Much of the labor is given free. On the whole it is a work of love—the love of the idea, of a world fit for the free.

In vain you tell me that artificial government is good, but that I fall out only with the abuse. The thing—the thing itself is the abuse — Burke

"BORING FROM WITHIN"

In Chicago, on the evening of Jan. 26th, at Local 85, a propaganda meeting was held upon the adjournment of regular business meeting, during which Fellow Worker Foster expounded his position relative to his recent, but only partially completed, discussion in the columns of "Solidarity" on the proposed tactic of "Boring from within." The meeting was well attended; several men prominent in the A. F. of L. being attentive listeners, as well as some of the Old Guard of Industrial Unionism in America.

Foster first brought forward the fact of space being refused for further discussion in "Solidarity"; showing the meanwhile that the same subject was being given space in that paper when it dealt with "Boring from within" tactics—in Europe. He then read a letter containing copy of resolutions unanimously adopted by Local 84, of St. Louis, protesting against and condemning this attitude of the I. W. W. press, and calling for a free and open discussion of this and all other topics relating to the subject of industrial union propaganda.

Limitations of space necessitate that this article but briefly review the many points discussed by Foster. Starting with the question: "Why don't the I. W. W. grow?" he said in effect: The question is a legitimate one, in view of the great and growing sentiment for industrial unionism and the smallness of the I. W. W. The recent Miner's Convention illustrating this sentiment, as industrial unionism was their chief topic of discussion.

The I. W. W. is formed on the theory that old type of organizations could not evolve, as well as their not being "labor organizations." He repudiated both arguments, calling attention to the fact that where, until recently, some crafts had written their history in mutual scabbery, their getting together on the federation principle eliminated this scabbery, and indicated an ability and tendency to evolve. He contended that if the A. F. of L. and all other organizations could evolve, the militant worker should be within its ranks playing his active part in that evolution, and that if these organizations could evolve there was small sense in there being a dual organization.

Attention was called to new clause in the preamble of U. M. W. of A. placing that organization squarely on the map as a class organization no less than an industrial one. Showed many cases of the A. F. of L. closing up its ranks, thus indicating growing tendency toward solidarity.

Principal contention that dual or counter organization was in general a false position; creating endless confusion in ranks of militants both within I. W. W. and other organizations, thus dissipating much good propaganda energy. This duality has given I. W. W. militants a "black eye" in the sight of organized unionists, making them, by reason of their small size and maudlin street tactics, either a joke or a "disrupting element."

Called attention to diversity of opinion among prominent members of the I. W. W. as to tactics. St John, Haywood and Ettore say: "ignore A. F. of L. and organize unskilled;" Williams and others: "break up A. F. of L.;" Thompson: "encourage industrial union idea, capture A. F. of L. unions and swing them into I. W. W.;" Halero: "scab A. F. of L. out existence;" Rossoni: "I. W. W. serve as last resort for discouraged workers."

Further confusion exhibited in continued attack on A. F. of L., as a "scab organization in collusion with bosses," but I. W. W. appeals to it in times of trouble of funds and support; also I. W. W. expels members when detected in scabbing on A. F. of L.

Foster replying to the contention that the A. F. of L. was a "job trust" said this was by no means universally true; quoting low initiation fee and ease of entrance in a great many unions; that A. F. of L. "built-round-label" theory likewise untrue in many instances; citing transport workers, coal miners, street railway workers as examples, also class nature of many organizations.

He called attention to the significance of the "militant minority" which plays so important a part in all organizations, even frequently controlling the policy and activities of an entire organization; citing the W. F. M. in former times as a radical example, and the fact in all times of the great influence of the "militant minority", whether that "militant minority" be reactionary, conservative or radical. Mentioned the Omaha Direct Actionists; the militants in the present Textile Workers Strike, the "Three Hour Day" magazine. Contended that the revolutionary militants should constitute such "militant minorities" both in the A. F. of L. and all other organized labor bodies. Gave illustration with the case of the French Railway Strike where militants, about five hundred in number, in the most conservative labor organization in all France, called a strike of 50,000 workers, and recent Docker's strike in England, with tremendous increase in membership, both resulting from activity of militants within said union, and suggested the advisability of similar procedure in this country.

In summing up Foster gave the following suggestions as to future tactics of revolutionary industrial unionists: Give up universal dual organization; disassociate industrial union idea from dual organization program, but did not imply entire abrogation of dual idea in all cases, workers to decide when and where and how this tactic to be used as necessity arises; as for example, in case of musicians, cigarmakers, etc.

Make industrial unionism our program from within unions and further its propagation and application as circumstances dictate. Would accomplish this by creation of Direct Action Committee, similar to this institution in Italy. Establish good syndicalist paper, and as soon as possible special papers in leading industries, or accomplish this thru "militant minority" control of already existing trades papers. These papers would serve, within unions, as nucleus for combined opposition to fakirs and conservatives in respective industries. Would organize "militant minorities" within the A. F. of L.

Policy of these to be, abolition of contracts; closer affiliation, thereby extending scope of organization, and so giving growth to industrial unionism in application; reduce high initiation fees; advocate General Strike, Sabotage, and, when need be, dual organization, as outlined above; fight political socialists within unions.

Foster's contention was that this change in tactics would at once wipe out the four great causes of our present ill-success 1st: By standing for good of unions, industrial unionism could not be accused of meaning disruption, 2nd: We could then solve the problems of the individual unions with the different tactics required, thru giving up our general warfare on the A. F. of L. 3rd: We couldnt be scabbed out of existence as we wouldnt be in competition with A. F. of L. 4th: Greatest advantage of all we could put ourselves in harmony with the great principal of the "militant minority." Our rebels could stop isolating themselves, get into the game and make their influence felt for the spread of industrial union ideas and their application.

Fellow Worker Foster is about to make a tour to the Coast, intending to discuss the matter at Locals en route. It is to be hoped he will be given an attentive hearing. If there be anything the matter with the propaganda of industrial unionism (and who can question it?), it is essential that the widest possible latitude be given discussions, that such difficulties may be remedied.

FRANK PEASE.

THE WORKERS AND WAR

The anti-military spirit which is developing among the masses of Europe will tell the governments of the earth that the workers have no trouble that needs to be settled by cruel war; and if the rulers have trouble, they can settle them by fighting it out among themselves. The working class want to enjoy the fruits of their toil, the short time they to journey on this fair earth. But we are told that kind of talk is unpatriotic, that every man ought to be willing to fight for his country. What country belongs to the wage class?

LUCY E. PARSONS.

Liberty Versus State

The most precious of all our liberties is that of thought and speech. When the state invades these sacred rights it becomes an intolerable despotism regardless of its form or the title it assumes. —"The Advance"

ANARCHISM VERSUS SOCIALISM AND SINGLE TAX.

Hearing the discussions and arguments of the three modern philosophies, namely: Anarchism, Socialism and Single Tax, and noticing the stubbornness with which each holds on to the last, not compromising one iota, but holding sincerely to his feeling, and as a man feels in his heart so will he think in his head. His brain will always bring him to apparent logical conclusions according to what he feels, so that not the head is leading the heart, but the heart is leading the head. Hence the saying of the great anarchistic philosopher, "As a man thinketh in his heart, so is he."

Logic, or thinking, is so unreliable and so fluctuating that intuition seems by far a more effective, staple guide as to man's action than thought is. Men will see facts and accordingly think through the same thinking machinery, the brain, which is practically the same in all human beings, and in spite of the same process of thinking, will come to so many different conclusions. What will be logical to one will be sheer nonsense to the other, the verity of one is the falsehood of the other. The clear-as-crystal wisdom of one will appear muddy water to the other. Hence the variety of conclusions and opinions about every subject you start to discuss. Each and every one considers himself logical and the other fellow in the wrong, and as all faces differ in looks, all brains seem to differ in logic. Hence the confusion of thought which was the basis of the new philosophy brought to light by the late Prof. William James of Harvard, namely "pragmatism."

"Pragmatism" is a newly coined word composed by a physician and is extensive in its meaning, but the sum and substance of its meaning is: "Judging by results." When it comes to a principle, the question is not: Is it true or false, logical or illogical? but: Does it work in practical life? If it does, it's true; if not, it's false. Because, as long as we can not come to an understanding of what true philosophy or true logic is, we can never accept logic or philosophy as a guide or as a standard, but are compelled to judge everything by its working practicability in every day life.

The old testament, or the law of Moses, cruel, brutal, immoral as it is, has been accepted and is practiced in every day life, not by the Jews alone, but by the entire so-called Christian world, because it is practical, pragmatic, to our present state of development. Our ethics, our morality, our governments, our penal codes, our commerce, are based on the laws of Moses. "Life for life," an eye for an eye, and a tooth for a tooth, may be crude and barbarous, but it is justice. All the ancient teachers, Budda, Confucious, Zoroastor, Moses, Mohammed, reached to the level of justice. "Love thy neighbour as thyself," originally by Moses, and the golden rule, "Do not unto others that what you like not others to do unto you," originally by Confucious, is nothing more than justice.

The emblem of justice is a woman, blindfolded (not to see things), holding a scale in one hand to weigh things, "Marx," or "Shylock"-like, sixteen ounces to the pound; and if it does not correspond she has a sword in her other hand to cut, without mercy, all modern teachers and political economists; and George, Marx and La Salle are not one iota higher than the maxims of justice.

The Socialists demand in a nutshell of proper distribution of production is not more than justice based on the law of Moses. Marx and La Salle were of Jewish descent, with Jewish tendencies of justice in material, business life. George, not a Jew himself, but carried away by the Jewish commercial tendencies of the present day, admits, in "Progress and Poverty," that his single tax philosophy is based on the jubilee law of Moses, i. e., that land cannot be permanently sold for money—but that the only real title to land is occupancy.

Justice as Socialism is a concept which to my mind the world is ready to accept, and in spite of all obstacles it will be established in the near future. But Anarchy, the dream of the highest sublime mind, Christ, the only one who raised to levels which the other philosophers could not reach, levels which, as a rule, are not comprehended nor appreciated even by his most admiring followers. And I maintain that if they knew him to mean what he really preached, they would justify his crucifixion just as the Jews and Romans of old did. They are not ready for his Anarchistic message.

THE AGITATOR

THE AGITATOR IN HISTORY

I.

The agitator is the most roundly abused and at the same time the most necessary individual in society.

In one generation we hang the agitator and in the next crown his memory with glory.

The most glorified names in history are those of the agitators.

Moses was an agitator. He fought against the enslavement of the Israelites in Egypt and if it were not for his agitation the race that has enriched every nation in the world by its contributions to Science, Art and Industry would have been destroyed, as the very race that enslaved it was crushed and made degenerate by the tyranny of the Pharos. Where is the great Egyptian nation today? Only the monuments remain to tell us what it once was. It had no agitators to arouse its people to the need of Freedom, and thus degenerated.

Moses had to flee from the wrath of the prosecuting attorneys of Pharaoh. But he had done his work. He returned in the night, declared a general strike, and led the children of Israel out from bondage; the most remarkable instance of the work of an agitator in the world's history.

Jesus an Agitator.

"Anarchist" is an endearing term compared to the epithets that were hurled at the Carpenter of Nazareth, who was not so "meek and lowly" as the theologians would have us believe. Measured by the then popular standard, which holds goods today, he well deserved the vile names. For he was surely the most revolutionary and fearless agitator that had ever disturbed the smug respectability of his time.

What agitator of today has the reckless daring to show his utter contempt for the money power and all that goes with it, by entering the banks and, single handedly and alone, upsetting the trays of gold and driving out the money changers?

Of course, the preachers never take this or any of the numerous other revolutionary acts of Christ as a text for their sermons. It serves the interests of the money power of today to have this bank wrecker and revolutionary agitator, who said: "I come not to bring peace, but a sword," represented as a meek and lowly saviour of souls. While as a matter of fact, he was a powerful enemy of the cruel, degenerate ruling class and its corrupt government.

Washington and Jefferson Agitators.

Of all people, we Americans have no call to despise agitators.

This continent was originally settled by agitators, who came here to escape the persecution of European kings and capitalists.

Later there arose another set of agitators who were not willing to let good-enough alone and continue for eternity the vassals of English kings. These agitators are today our patron saints. What do you think the safe, sane and conservative Tories of their day thought about them? Why they evoked the king's forces to suppress them; and were it not for their success Washington and a whole nest of Anarchistic rebels would have had their unworthy necks stretched with British hemp.

Imagine the Declaration of Independence as a piece of law respecting literature! How the crown prosecutors must have longed to get Jefferson and the bunch before the bar of British justice! I hear them saying (to paraphrase Mr. Nolte):

"Liberty! they want the liberty to do as they damn please. They want the liberty to commit murder, rape, arson, burglary. British liberty, liberty under the law, was here before they came; why did they come?"

But the great Revolution went on and swept the British rulers before it; and those smug attorneys soon found it convenient to change their tune.

It was the Anarchistic Jefferson who said: "That government is best which governs least." And we all pretend to believe in Jefferson as we pretend to believe in Christ, while we keep on adding to our already ponderous volume of 20,000 laws, and keep up the mad rush for treasures here on earth, while thousands of our fellow men and women are hungry and homeless in every city in the land. J. F.

THE MAGAZINES

Hamptons' have set a new pace in magazine building. They increased the size of the page slightly, and reduced the thickness about half. It doubles up and fits easily into the pocket.

In the February No. Rheta Childe Dorr continues her

splendid series of articles on the exploitation of the child. This is the most comprehensive and far reaching writing-up the little slave has ever gotten, and these articles must surely make it clear to the minds of the majority that there is something seriously wrong in this world, where the human sprouts are lashed to the wheels of capitalism at the age of five.

The American for February has an expose of another kind of slavery—that of the unfortunate person who happens to get into the pen. Prisoners are sold to contractors, who have factories in the prisons. In some cases the prisoners are sold to outside parties who exploit them in the mines, and keep them in well guarded camps. Humanity is only a machine to be worked for the benefit of the law.

The Wide World is brim full of realistic adventure stories and instructive articles. "Among the Bedouins of Palestine" gives a peep into the life of those strange people of the desert.

FOSTER TAKES EXCEPTION

In Solidarity of Jan. 27th. the editor, explaining his reasons for having so abruptly closed the "boring from within" debate without giving me an opportunity to state my position clearly, says, that just after the debate had been closed, he received three "partial answers" from me, two of which he suppressed.

Possibly the editor of "Solidarity" may have received my "partial answers" just after the closure of the debate; I don't know anything positive to the contrary. But I do know that they were forwarded to him three, two and one weeks, respectively, before its close. And as for my answers being "partial," as Solidarity's editor slurringly insists, I can't see wherein they have sinned in that respect. In my original statement I stated that the subject was a large one, and that if I were elected editor I would see that it was thoroly discussed. The editor of "Solidarity" chided me for making this "threat," saying: "This question and all that bears on it are open for discussion in 'Solidarity.'"

Then he suggested that the subject be taken up piecemeal, naming a dozen different phases of it to be separately treated. He added several etceteras to these and said: "The foregoing are only a few of the possible suggestions. Let us have a flood of light on the American Labor movement." And, nevertheless when, in strict conformity to the rules laid down by Solidarity's editor, I took up a couple of the different phases of the subject in an effort to more clearly state my position I am "bawled out" as having written but partial answers and suffer the penalty of having them suppressed.

I recognize that consistency is often a very doubtful virtue, nevertheless, occasionally a little of it may be appreciated—not to mention fair play at all.

WM. Z. FOSTER.

THE WORKERS' UNIVERSITY.

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RAISE THE TORCH

Raise the Torch of Liberty!
Grasp it with a firmer hand;
Let your tyrant masters see
And its meaning understand:
Labor's hosts have sworn to be
From the yoke of bondage free!

Raise the Torch! Uplift it high!
And with loyal hearts and brave
Shout the Revolution's cry,
To each Master, to each Slave:
"Freedom comes, and Slavery
Banish'd from the earth shall be!"

Raise the Torch! O, may its flame
Set the nations' hearts aglow!
Bear it high in Freedom's name,
Singing ever as you go:
"Workers of the world, unite!
This is Freedom's holy fight!"

Raise the Torch of Liberty!
Bear it onward thru the gloom
Of the night of Tyranny;
Shout aloud the tyrants' doom.
Onward till the world shall be
From the yoke of bondage free!

—JOHN SPARGO.

Jesus understood that justice is only a phrase, a concept, but not a standard to judge by. What seems justice to one looks injustice to another. What is just to one nation is cruelty to another nation. The justice of one epoch is the barbarism of another epoch; and to accept the scale-justice of a Shylock he could not. Therefore, he broke lose and preached a philosophy of love, which is higher, more sublime than justice. It is a standard for all times to come. It never changes. Love is the basis of creation. The world cannot exist without it. Hence the concept "from each according to his ability to each according to his need."

Mark the difference, the improvement on Confucius' golden rule. Confucius' saying is negative. "Do not," or do nothing and you are alright. Where Jesus' saying is positive, aggressive. "Do unto others what you expect others to do unto you," and do it first! To conquer an enemy, not with bullets, but with Love; not to believe in punishment for so-called criminals, and to have the courage to say to a multitude: "He who is without sin shall cast the first stone," and "Go and sin no more;" to turn your other cheek to your tormentor, to give away your coat and mantle cloak, too; to resist not evil and the evil man, to despise riches and earthly wealth; to give up parents, brothers, sisters, wife and children, yea, his own life, for a principle—to stand alone, and to be crucified for no other thing but a principle, are things which the world is not ready to accept.

Socialists may "sacrifice" themselves to go to Congress or to be elected as City Bosses—but to stand up as a "Christ," as a Lingg, a Parsons, or Spies, to proclaim Anarchy and to die for it, is certainly not practical.

Real Christianity, or Anarchy, is a joke to the practical business man, or to the man of the world. How many men do you find trying to practice Christian doctrines or Anarchy, unless it is a Leo Tolstoy, who has been so severely criticized and ridiculed by our "hero," Roosevelt. Christ never posed as a hero—he died as a martyr; he was not an earthly success like Berger, but an ethical manifestation. He overturned the materialism of Moses, as Tolstoy overturned the materialism of Marx.

You can never be a Christian or an Anarchist unless you are willing to be a failure, despised and condemned by the material world. Churches can never combine material success with real Christianity—neither can Anarchists.

Pragmatism is the climax of material thought. Our educational institutions as well as our churches are an outcome of the law of Moses and, therefore, insincere. You may find there good music and oratorical sophistry, but not real education or Christ doctrine, which are as far above the church and college as the stars are above the earth.

R. GOODHEART.

RECEIPTS

Pease, Watermoler, Marksall, Local 13, I. W. W., each \$1. Local 439, I. W. W., Moreau, Clover, Schilling, Junghaney, each 50c. Penhollow, Scarceriaux, each 25c. Appel, 45c.

Around the World

The freedom of Mexico was well illustrated by the outcome of a recent strike in the Santa Eulalia district, where the government drove out the leaders and bullied the 2500 strikers back to work.

London has 24 paupers to the thousand of its inhabitants getting "relief" from the public funds. Of these over nineteen thousand are lunatics. It's civilization, so they say.

There are 166,810 workers engaged in the cigar making business in this country, at an average wage of \$415 a year, while the value of their product averages \$2,437.

M. M. Orosoff, a scientist and author of international fame, has been condemned to a long term in the military fortress at Schlesselburg by the Russian government for publishing a book on "The Stars," wherein he expresses some radical ideas. The fools who try to stop the advance of human thought will soon be made to suffer the penalty of their vain stupidity.

The high school teachers of Chicago have organized a union, and joined the Chicago Federation of Labor. The grammar school teachers of that city have been organized for years, and have been very successful in defending their rights against the capitalist school board. No class of workers are more enslaved or get less compensation for their labor than the school teachers of this country.

The capitalists of England are advocating the formation of a volunteer police force to slug the workers in times of strikes. The Bradford branch of the railway workers' union have answered this with a recommendation for the formation of a trade union physical protection league, "to meet on equal terms the bullies of organized capital." Which is, indeed, a bully proposition and should meet with favorable consideration throughout the labor movement.

A jury in Tacoma, Washington, which had Mrs. Lina Kennewell as foreman and one other woman as member, attained the acme of foolish prejudice when on Jan. 13 Jay Fox, editor of the Home Colony Agitator, was found guilty of publishing an article "tending to bring the laws into disrepute and contempt." The verdict is the outcome of long-continued persecution of the members of the Home Colony. Mr. Fox will never be able to say anything so calculated to bring laws into disrepute and contempt as this action of the courts of the State of Washington.—Truth Seeker.

The following is taken from the Nashville Banner, a capitalist newspaper. No comment is necessary. This is the logic of today.

"On Saturday, December 23, on the public square at Nashville, Tenn., I will offer for sale myself to the highest bidder, by the hour, day, month or year, to suit the master who makes the purchase. I am 40 years old, sound of limb and mind, good character, fair machinist, or good subject for dissecting. Sale at 3 o'clock. Children must have bread.

"A SLAVE."

"The man proposing to offer himself for sale is B. F. Collins, who lives just outside the city limits. He proposes to take this means of getting employment to support himself and four dependent children. Previous to the sale he will make a talk on existing labor conditions. He says he has been out of work two weeks and had applied to 200 men for employment."

WHAT REVOLUTIONISTS WANT

Excerpts from the Manifesto issued by the Junta of the Mexican Liberal Party, September 23, 1911, scattered at that time broadcast and republished in its official organ, "Regeneracion," January 20, 1912:

"Mexicans, the Organizing Junta of the Mexican Liberal Party views with sympathy your efforts to put in practice the lofty ideals of political, economic and social emancipation, the triumph of which on earth will bring to an end the already sufficiently extensive quarrel between man and man, which has

its origin in that inequality of fortune which springs from the principle of private property.

"To abolish that principle means to annihilate all the political, economic, social, religious and moral institutions that form the environment within which are asphyxiated the free initiative and the free association of human being who, that they may not perish, find themselves obliged to carry on among themselves a frenzied competition from which there issue triumphant not the best, not the most self-sacrificing, not those most richly endowed, physically, morally or intellectually, but the most crafty, the most egotistic, the least scrupulous, the hardest-hearted, those who place their own well-being above all consideration of human solidarity and human justice.

"But for the principle of private property there would be no reason for government, which is needed solely to keep the disinherited from going to extremes in their complaints or rebellions against those who have got into their possession the social wealth. Nor would there be any reason for the church, whose exclusive object is to strangle in the human being the innate spirit of revolt against oppression and exploitation, by the preaching of patience, of resignation and of humility; silencing the cries of the most powerful and fruitful instincts by the practice of immoral penances, cruel and injurious to personal health, and—that the poor may not aspire to the enjoyment of this earth and become a danger to the privileges of the rich—by promising the humblest, the most resigned, the most patient, a heaven located in the infinite, beyond the farthest stars the eye can reach.

"Capital, Authority, the Church—there you have the sombre trinity that makes of this beautiful earth a paradise for those who, by cunning, violence and crime, have been successful in gathering into their clutches the product of the toiler's sweat, of the blood, of the tears and sacrifices of thousands of generations of workers; but a hell for those who, with muscle and intelligence, till the soil, set the machinery in motion, build the houses and transport the products. Thus humanity remains divided into two classes whose interests are diametrically opposed—the capitalist class and the working class; the class that has possession of the land, the machinery of production and the means of transporting wealth, and the class that must rely on its muscle and intelligence to support itself.

Between these two social classes there cannot exist any bond of friendship or fraternity, for the possessing class always seeks to perpetuate the existing economic, political and social system which guarantees it tranquil enjoyment of the fruits of its robberies, while the working class exerts itself to destroy the iniquitous system and institute one in which the land, the houses, the machinery of production and the means of transportation shall be for the common use.

Mexicans, the Mexican Liberal Party recognizes that every human being, by the very fact of his having come into life, has a right to enjoy each and every one of the advantages modern civilization offers, because those advantages are the product of the efforts and sacrifices of the working class from all time.

The Mexican Liberal Party recognizes labor as necessary for the subsistence of the individual and society, and accordingly all, save the aged, the crippled, the incapacitated and the children, ought to dedicate themselves to the production of something useful for the satisfaction of their necessities. The Mexican Liberal Party recognizes that the so-called right of individual property is an iniquitous right because it subjects the greater number of human beings to toil and suffering for the satisfaction and ease of a small number of capitalists.

"The Mexican Liberal Party recognizes that Authority and the Church are the supports of the iniquity of Capital, and, therefore,

"The Organizing Junta of the Mexican Liberal Party has solemnly declared war against Authority, war against Capital and war against the Church.

"Against Capital, Authority and the Church the Mexican Liberal Party has hoisted the Red Flag on Mexico's fields of action, where our brothers are battling like lions, disputing victory with the hosts of bourgeoisdom, be those hosts Maderists, Reylists, Vazquistas, Cientificos or what not, since all such propose merely to put in office some one as first magistrate of the nation, in order that under his shelter they may do business without consideration for the mass of Mexico's population, for, one

and all, they recognize as sacred the right of individual property.

"In these moments of confusion so propitious for the attack on oppression and exploitation; in these moments in which Authority, weakened, unbalanced, vacillating, attacked on every side by unchained passions, by tempests of appetites that have sprung into life and hope immediately to glut themselves; in these moments of anxiety, agony and terror on the part of the privileged, compact masses of the disinherited are invading the lands, burning the title deeds, laying their creative hands on the soil and threatening with their fists all that was respectable yesterday—Authority, Capital, the Clergy. They are turning the furrow, scattering the seed and await, with emotion, the first fruits of free labor.

These, Mexicans, are the first practical results of the propaganda and of the action of the soldiers of the proletariat, of the generous upholders of our equalitarian principles, of our brothers who are bidding defiance to all imposition and all exploitation with the cry—a cry of death for all those above, but of life and hope for all those below—"Long Live Land and Liberty."—Translated by Wm. C. Owen.

THE EDITOR'S DEFENCE

The Editor of this paper has been convicted on the charge of "encouraging disrespect for the law". If this verdict is allowed to stand every radical paper in the State will be at the absolute mercy of the prosecutors, and may be thrown into jail at any moment.

The interest of free speech demands that this case be appealed, and we urge that you subscribe to this fund.

The Free Speech League.

NATHAN LEVIN, Treas. Home, Lakeway, Wash.

Previously acknowledged, \$148.03
Wheeler, 4.00; Raasch, \$1.; Appel, Kuehn, Reitman, Jack, N., Slate, Mindlin, Louis, Barnard; each 50 cents. Weber, Hochtman, Stebbins, Olsen, Mack; each 25 cents. B., Tivvis, Mohlin, Jacobson, Joe, Cook; each 10 cents.

"Anarchy—a social theory which regards the union of order with the absence of all direct government of man by man as the political ideal."—Century Dictionary.

REGENERACION

Weekly organ of the Mexican Revolution; published by the Mexican Liberal Party. \$2. a year; 3 months 50c. 914 Boston St. Los Angeles, California.

<p>"SOLIDARITY." A weekly revolutionary working class paper. Published by P. O. Box 622, I. W. W. NEWCASTLE, PA.</p>	<p>"MOTHER EARTH" Monthly Magazine Devoted to Social Science and Literature. 10c a copy. \$1 a year EMMA GOLDMAN, Publisher 210 E. 13th St., New York, N. Y.</p>
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<p>"FREEDOM" A Monthly Journal of Anarchist Communism. 36c per year. 127 Ossulton Street, London, N. W., England</p>	<p>"INDUSTRIAL WORKER" A Weekly Agitator For Revolutionary Industrial Union. Published by I. W. W., 236 Main st. Spokane, Wn. \$1 a year. Foreign \$1.50</p>
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HENDERSON BAY ROUTE—Steamer Tyconda leaves Commercial Dock, Tacoma, for all points on Henderson Bay, including Home, week days at 2:30 p. m., returning next morning. Sunday at 8 a. m., returning same day.

NORTH BAY ROUTE—Steamer Tyrus leaves Commercial Dock, Tacoma, for all points on North Bay every Monday, Wednesday and Friday at 10 a. m., returning next morning.

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Seattle: Lavroff's stand, 115 Prefontaine Place.
Raymer's old book store, 1522 First Ave.
Lynn, Mass.: S. Yaffee, 233 Union Street.
New York City: B. Waselevsky, 212 Henry Street; M. Maisel, 422 Grand Street
New Zealand: P. Josephs, 43a Willis St., Wellington.
England: T. Keell, 127 Ossulton St., London, W. C.;
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